

LEND A HAND.

A RECORD OF PROGRESS.

VOL. XII.

JUNE, 1894.

No. 6.

Every one who is engaged in any of the departments of philanthropic work, whether it be classed under the head of charities or correction, is conscious, at the bottom of his heart, that the questions relating to temperance and intemperance are the foundation questions. It does not matter whether a man says that four-fifths of the crime is caused by intemperance, or that two-thirds is caused by intemperance. It does not matter which fraction he uses in speaking of happiness, comfort, wealth, morals, or any other object which he presents to himself, or which he wants to present to an audience. The "drink problem" as, at bottom, the problem which he knows somebody ought to handle. It may not be his department of the work of the world, but he knows it is somebody's department, and he wishes well to the people who do handle it, and at least studies their effort with care.

The people who do handle it, are divided by a natural law into two classes; those who say, "Lead us not into temptation," and want to abridge, by whatever means, the temptations which lead people to form the habit of drinking which eventually becomes dipsomania, and the other class of those who want to reform the people who have broken down. There are waves in public sentiment in these affairs, and in

some years one line of efforts engages general interest, in some years another. It must be confessed that there is, all alone, a great central body of intelligent, and on the whole, well-meaning people, who are in despair about the whole thing, and who accept the evils of intemperance as they accept those of influenza, or of the east wind, or any other climatic disturbance, too large to be handled by human enterprise or intelligence.

In the death of Dr. Albert W. Day, we have lost one of the men who had addressed himself to the cure of the disease which we now call dipsomania. He had done so with such success that what is known as the Washingtonian Home in Boston, a large and well-endowed institution, remains as his monument. A better monument would be a collection of his published reports and the papers which he has read at conventions of experts. It would be found in those papers that, without laying down any specifics, and without any system beyond that great system in which a man does as well as he can, he has stated, for persons who have the great experiments to try, some of the best results which have yet been attained, and the lines on which they are to work for them. He has never pretended that the cure of dipsomania is easy, or indeed is certain. He has always shown us that efforts in this direction should be allied with other curative efforts. The physician of the drunkard must be an all-round physician, and he should even be a physician to souls as well as a physician to bodies. Doctor Day never underrated the value of the moral influences which must be brought to bear. The satisfaction you took in conversation with him, was that you saw that he wanted to sustain these moral influences by the best result which experience and intelligence had gained in the handling of the physical problems.

A correspondent whom we always respect, tells us that, in the detail of his work in the Christian ministry this winter, he alone had ten difficult cases of dipsomania brought to him by the despairing and eager friends, who wanted him to

cure the patients. Clergymen are addressed in this way, exactly as Jesus Christ was addressed in Galilee, as the father of the epileptic boy brought him to the Saviour, and said, "Thy disciples can do nothing, if Thou canst." So people in despair believe that a minister of Christ's gospel can work the miracle which the patient cannot work for himself, which a mother's love and the children's prayers cannot work, which the calm, clear advice of business friends cannot work. So far is recognized the central truth in this business, that spirit is lord over matter, and that, in the end, the victories only come from those who are in alliance with the Power who makes for righteousness. But our correspondent addresses us because he thinks that his experience shows that more attention is now turned to the possibility of a cure by physical agencies, and we are asked to give some hints as to the direction in which help may be sought, if it may be sought at all, by treating intemperance as a physical disease which may be cured by physical remedies.

There can be no doubt that, at the present moment, in America attention has been turned to this line of effort or of hope, by the wide advertising which has been given to the Keeley Gold-Cure and to kindred plans. During the same ten weeks of which our correspondent speaks, we have received at this office no less than eight several prospectuses from as many "institutions" in which it is proposed to receive drunkards and to cure them. The fees to be paid are large, and the promises of cure are bold. Regarding most of these proposals, nothing need be said in any thoughtful or scientific inquiry. Miss Willard disposes of them in her temperate words which we have printed in these pages, regarding the Keeley Gold-Cure. So long as the process is a secret, so long it must be left to such people as Simon Magus in the Bible was. Nothing that can be bought or sold for money, nothing which is to be kept away from the poorest of God's children, has any right for consideration in such discussions as engage those who seek a real

and permanent uplift of human society. The gold-cure people must tell what they do before they can expect the sympathy or alliance of those who wish or hope to work the miracles.

By the side of their flamboyant proclamations are the modest, old-fashioned institutions like the Washingtonian Home in Boston, which never made any promises, but which undertook to strengthen the body, to give courage to the despondent, and force to the will. But the "general public," eager for statistics and visible results, is rather apt to pass by such modest proposals, as the boy who buys a ten-cent novel refuses to be entertained by the fables of *Æsop* or the *Lives of Plutarch*.

There are, perhaps, a few results which have been obtained in practice, which may be studied for the encouragement and assistance of those who are fighting fire. Possibly from a series of such results might be digested some elementary principles.

First, for a permanent cure, you must have the co-operation of the patient. The newspapers advertise nostrums which will cure a man of intemperance without his knowing it; and many a poor wife has put her trust in such announcements. Half the specifics used in the institutions which have secrets, are based on the idea that if you associate nausea with the taste or smell of liquor, the disgust of nausea will prevent a person from indulging again. But all this is of the earth, earthy. For the long run, for year upon year in which such physical associations are dying out all the time, you must have something stronger to rely upon. The patient must want to be cured. In a way, it is not difficult to obtain his statement that he does want to be cured. Nobody knows the horrors of the disease so well as the man who is passing through it.

That is an excellent statement, made by Mr. Lawrence of the Washingtonian Home, that practically no man is ever

cured who does not try to cure somebody else. We are here touching the domain of morals. But whatever the domain be, the rule may be relied upon, that your patient, so soon as he becomes a physician, has, perhaps, the pride of a physician, at all events the eagerness of a physician, and he knows that the physician must begin by curing himself. The great miracle of the Washingtonian Society, in which half a dozen poor drunkards in Baltimore set on foot a moral movement which swept over this country and rendered it incalculable help for years, was wrought on this principle. In a bar-room in Baltimore, these men, who knew better than many a righteous Pharisee ever knew, what were the terrible consequences of indulgence, highly resolved that they would never touch liquor again. But this was but a little. These men also resolved that they would try to keep others from touching it. Because they made themselves apostles to carry this gospel, their discipleship was sure, that they would themselves obey this gospel. Before long, their propaganda had made its mark in the whole of America, and they commanded the sympathy of the public. The average man began to believe that something could be done. The stupor and indifference, such as, it is fair to say, reigns now in this matter, was broken up. Half the people in the country were trying to help them. People did not believe that a reformed man was better than another man, but they did believe that he needed to have more care taken of him. And before long there were, not six preachers of this Washingtonian gospel, but countless helpers, who had been startled by it from paths which, at least, were dangerous, and which probably were leading to absolute destruction.

It is interesting to observe that at least in one case, the graduates of one of the gold-cures have associated themselves together as a working club, on the two lines which have here been indicated. They want to reform themselves, but better than this, far better than this, they want to reform others. These two determinations will do them more good than all the chloride of gold that ever was called

into existence or imagined, and certainly they will command the best hopes and wishes of persons who have any serious work in these enterprises of reform.

“If you can get a man publicly to say that he has renounced liquor absolutely, and that he wants other people to renounce it, there is a great step forward. This is a law laid down by one of the experts. It shows great knowledge of human nature. It seems to bear on the essential question of all, how we will make will where there is none. We are all gregarious animals, whether we say so or not we are largely affected by public opinion which is around us. We do not like to be called failures, and if we commit ourselves by word or act, in black and in white, to a particular cause, will, the only power in creation, is quickened.

“But what you are going to do with flabby nerves, with a stomach all disordered, digestion which has had no chance on natural law for years? Certainly you do not mean to take fire in the hand by ‘thinking of the frosty Caucasus?’”

No, we must manage appetite, we must manage exercise, we must give stimulus to a set of bodies which have been very badly treated up till now. Here the word tonic comes in, for which the working meaning seems to be that it is to help the body in assuming powers which belonged to it when it was pure, and which it has lost by impurity.

It is nearly fifty years since the late Dr. Townsend made the statement, which attracted a great deal of attention at the time, that quassia had a specific action in neutralizing the passion for alcohol. Dr. Townsend published a formula, which is perfectly simple, for an infusion of quassia chips in cold water. Pour half a pint of cold water over a heaping tablespoonful of quassia chips, and let the whole stand for twenty-four hours, and then strain off the clear yellow liquid. Let your patient drink this three times or six times a day. It seems to do him no harm, it seems to brace him up, and Dr. Townsend thought it predisposed him from temptation. This simple infusion probably carries with it the advantages of merits which attach to most of the temperance tonics, a

sharp bitter for the taste, and whatever we mean by a bracing result on the physical constitution. So far so good, and undoubtedly something is gained.

The best stimulant, of course, so far as it can be applied, is nourishment. All the forms of beef tea, any treatment by which milk can be made attractive or can be easily digested, belong here. A recent suggestion, which has been found of great value in certain cases, is warming milk with a very large amount of red pepper, as much as the patient finds at all palatable. You get here the physical strength which comes from easily digested food, if, of course, in the case in hand, the food is easily digested.

It is greatly to be wished that some intelligent manufacturer where very hard work is required of his people, would introduce the custom of giving beef tea, or beef soup, or warm milk, or any other easily digested liquid food *ad libitum*, to all the workmen engaged. There are many people who believe that those workmen would not go from the workshop to the saloon if they had had steady nourishment through the day. There are some quite remarkable series of experiments which seem to show that this is true.

The people who pooh-pooh at prohibition are fond of saying that prohibition does not prohibit, by which they mean that in the state of Maine, for instance, you can buy sugar-plums which contain brandy, or that, by acquainting yourself with some low-lived people you can find what is called a kitchen bar, in some back alley, where you can drink whiskey to your heart's content. This may or may not be true. What the real friends of prohibition say, is that they will not have liquor freely offered to all parties coming and going, in places where it is to be drunk on the premises. Prohibition in this form has been tested in a thousand places in America. Such places as Vineland, as Colorado Springs, as hundreds of others which exist to-day, show how much is gained where the average man, in the regular course of his daily life, does not meet the temptations to which he is exposed in a city like Boston, where intoxicants are offered to him with every

flaunting pretense to induce him, perhaps, to break a resolution or perhaps to try a new experiment. "Drink light and drink often;" this is one of the illuminated "Rules for drinking," exposed in an elegant bar-room. If the Devil himself had been requested to prepare such rules he could not have done better for his purpose.

So far, then, as you can move your patient from the thought of liquor or its visible presence, people say from its odor, and perhaps that means something, so far you have done well. In more than one instance has a man who had the will to cure himself, succeeded in this high purpose by removing to a prohibition town. "I shall never walk five miles for a glass of whiskey," such a man said and ten years after, with his appetite broken, trampled under foot indeed, he was able to return to the home which he had courageously abandoned. I knew a case where a man who employed a considerable number of workmen really obtained them at a lower rate of wages because he could pick out men in Boston who had the appetite for liquor, and who were worthless to other employers, while he could carry them into a prohibition town in Massachusetts, where they could not indulge this appetite. Here is the hard money view of the doctrine of prohibition; applied on a large scale, it came out with the result which Mr. Blaine has stated in an epigram: "Prohibition found Maine a poor state and left her a rich one."

In a family where this devil is to be exorcised, it is always to be remembered that there are in America such oases or islands of refuge, in which people are not led into temptation. And speaking more generally, if you can control the manner of living of your patient, you will do well to move him from the old associations into a set of new ones. He needs a new life: that is good sense, as it is gospel. You had better see that he has this new life in outward forms as well as in a renewal of his spirit. He needs sleep and enough of it, he needs a new appetite for food and enough of it, he needs, for all this, physical exercise in the open air and enough of it. These three are the requisites, indeed,

of all life which is worthy the name. Now if you can move him from the particular tenement in which he has lived, and from the particular set of pot house companions with whom he has lived, even if you can change his hours, perhaps if you can change his occupation, you have probably done well.

Modern scientific philanthropy does not achieve all that it thinks it will when it begins, but it has doubtless done a good deal, and we must hope that it will do a good deal more, in supplying high stimulus for low. We can hardly ask that the man who signed off last night and gave up his evenings in a saloon talking bad politics over bad whiskey, will tonight sit down to spell out on his piano one of the airs of Wagner. It is too much to expect too sudden a change from one stimulus to another. But it is wise, and there are chances of success, if we give him society even gay, and if you please frivolous, among people who do not drink, as a step upward from the society of those who do. I have quoted in these pages the bright remark of Dr. Day that the great duty of temperance men in our time was to invent a new drink. "We shall never make the Yankee sit for three or four hours in an evening in a club-house to discuss politics over glasses of cold water." Perhaps Dr. Day's counsel is best followed when we say, "a new stimulus" instead of "a new drink." Mr. Joseph Mazard used to say that, if you could start a man in April planting trees, if you could once show him how charming a thing it is to work with nature in her miracles of growth, that man would never be a drunkard. He loved his forests so much that he supposed everybody else must love them as he did, and for him the passion of seeing buds open and woods grow green was so intense that it would have swept away all other passions. Here again, we must not hope that every man will fall back to the type of Adam, and out to walk with God in the garden morning and evening; but it is sure that every man is fit for something, and he is a wise physician in this matter who finds out what it is which his patient can do, and can do absolutely well, rapturously well. Perhaps it is to sing, perhaps it

is to study, perhaps it is to create new forms under the magic of his turning-lathe, perhaps it is to model those forms and in the end make marble live, perhaps it is to track Nature in her coverts and compel her to tell him her secrets. Every man has his tastes, and to quicken, even to exaggerate one of those tastes, may be the duty of the physician who is trying to annihilate the most beastly appetite of all.

All this is to say, perhaps at greater length than is necessary, that if we are to tread on serpents and scorpions, we need the alliance with the infinite powers. It means that no man, alone, ever wins this victory. Every man must have assistance from outside. First, he must have the sympathy and co-operation, and so the help, of his human companions in this world. But much more than this, he must rely on the sympathy, co-operation, and help of the God of Heaven. He must use the infinite resources. And the practical experience will show that only the religious movements, or movements allied with a definite religious purpose, have commanded any success in this matter, which is worthy of notice. The Murphy movement, the Father Matthew movement, the women's crusade, are notable illustrations of what is meant when we say that this matter is not to be put on the plane of supply and demand, of accumulation of property, or of the doctrine of the attractions. It is to be put on the plane where Saint James put it, when he said, "The wisdom from above is first pure." It is to be put on the plane where Saint Paul put it, when he said, "Which temples ye are." If your patient can rise high enough from the mud and smoke to commune with God and gain God's strength for human weakness, your patient will pull through. Unless you find some disposition in him thus to ally himself with the Power who works for righteousness, your drugs and your wise advice, your social arrangements, and all your machinery, had better be used for the benefit of some one who is willing to live by the infinite law, to rely upon infinite love, and, in short, to use infinite power in a work which has infinite issues.

CHRISTIAN SOCIOLOGY.

BY REV. CLARENCE LATHBURY.

The Century Dictionary defines sociology as "the science which investigates the laws regulating human society; the science which treats of the general structure of society, the laws of its development, and the progress of civilization." This science has in recent years grown from almost entire neglect to large proportion and somewhat definite outline. Socialism has been a term descriptive of a movement whose issues were outside the Christian Church and antagonistic to her principles, but this can no longer be asserted. It is no longer a term of reproach when accepted in its generic and catholic significance. Every man who loves his neighbor, and takes keen interest in the welfare of his community, his nation, and his race, is a socialist. The term comprehensively portrays a deep and mighty humanitarian evolution. Men of thought do not now regard it with indifference nor think of it as a mere ripple upon the sea of human affairs. It has come to stay and is something more than an eddy in the current of the nations. It is the most fascinating topic of the modern era, for it relates to man, the consummate flower of God's creation. When a book like "Bellamy's Looking Backward" awakens an interest not unequal to that of "Uncle Tom's Cabin," and Tolstoi's "What to Do," is eagerly read by thousands of the middle and under classes; when socialistic institutions among Christian and cultured people are numbered by hundreds all over the land; when the movement is receiving not only approval but earnest aid from bishops of the Episcopal Church, Cardinals of the Church of Rome, and such leaders as Leo XIII., William of Germany, and Gladstone of England; when the subject is enlisting the deepest thought of eminent men and women everywhere, no candid person can afford to deal with it narrowly or superficially.

The problems of sociology are vast and complex. To many minds they shadow society and portend its ultimate downfall and extinction. Among the most pressing questions knocking at our doors for solution are, the system of capitalism tending to the enslavement of the many by the few; the inadequate compensation and insecurity of position of the laboring people; the extravagance of wealth and industrial power; the storing (by produce gamblers) of great masses of food and clothing while multitudes go naked and hungry; the ominous and ever more frequent labor crises; the commercial and unchristian wars, often sanguinary and prolonged; the development of caste and plutocracy; the multiplication of parasites existing upon the bounty of political bosses; the drink evil; the social evil; the dangers of immigration, politics, pauperism and heredity. These are among the more prominent perils which sociology is expected to meet and it is hoped will vanish.

There are two schools of socialism, which we may call the radical and the Christian, with numerous minor cliques and individuals studying and working in their peculiar way. Radical, or state socialism, is united in but one thing,—that the present social order is one of tumultuous disorder. Its outlook is mostly lurid and hopeless. It asserts present disaster and foretells future perils, but its proposed remedies are as various, conflicting, and inadequate, as the creeds of Christendom. Current socialistic literature is largely composed of truisms and vagaries which throw no light upon the actual problems of society; of criticisms, painfully one-sided, being either wildly optimistic, despairing, or abounding in fanciful theories of a coming communistic state from which evil will be eliminated without eliminating individual selfishness and sin; of solemn attacks on utilitarian measures by men who are only half informed as to what socialism is, and what it aims to do; now a blind pessimism that is unable to discern any good in the present order of things, and now a blind optimism which sees nothing but good in

the anguish and birth-throes of the race. Radical socialism is generally a critic and a poor one at that. It is clear that help must come from some other quarter. It is evident that there is somewhere an eternal and sacred law of human government which, when discovered, will, like the law of attraction, be seen to be universal and fundamental, and which, practically applied, will bind men together in a common and reciprocal unity as gravitation does the stars, organizing beauty, peace, and orderliness out of the present chaos. This I believe to be the law of redemption as promulgated by Jesus, and divinely illustrated in his life and death on Calvary. We must turn from the aberrated and temporal remedies offered by radical socialism to the Church of the living God. She alone can save humanity from disorder, degeneracy, and extinction, inaugurating the redemptive and reciprocal era of the life of God on earth.

There is no such thing as abstract redemption. Christ is a person, and redeems through the agency of his church. And by his church I mean the invisible body of the righteous throughout Christendom. Man is the sacred instrument in the evolution of man. This assertion reduces our subject to present, practical importance, making it simple and living. It is the relation of the church to society, of the disciple to his fellow man, it is in brief, Christian sociology. Redemption is as vitally related to sociology as God, the Father, is to man, his child. Theology, the science of love to God, is only one half of the gospel. Sociology, or the science of love to man, is the other half. These are the hemispheres of the divine life in the soul of man as formulated in the ten injunctions from Sinai, and interpreted and fulfilled in the atonement of Jesus. Love to God is love to man, and love to man is love to God. Sociology, therefore, is a church question of the deepest importance; in truth it is the genius and design of Christianity itself to seek and save the lost, to elevate man, mind, heart, and body. The weakness of the Church in the past is discovered in her neglect of this question, and the devotion of her powers to the promulgation

of theological dogmatics. The church was made for man, and not man for the church. Not until sociology is given a large place in Christian education will the gospel of Jesus become the power in the earth which lies in the divine intention.

We define Christian socialism, then, as the doctrine that Jesus Christ came into the world not merely to save individuals for future felicity, but to revolutionize and reorganize society, which is to be accomplished by the sacred law of self-sacrifice and loving service. And I rejoice that the Church is swiftly making her transition from juiceless dogmatics to living devotion to the race. What has the Church done in the past, and what is she now doing in this direction? Christian sociology is inherently different from state sociology. The latter offers a programme, the former a divine principle. State socialism finds the hope of communal reform in the adoption of its tabulated demands, Christian socialism expects the birth and development of a social faith, and declares the first thing required is the actual adoption of the social principles that lie at the foundations of Christianity. This in both spirit and method is evolutionary rather than revolutionary. The humanitarian *renaissance* began some forty years ago in the school of the mystics of England, such rare spirits as Robertson, Maurice, Kingsley and Arnold giving it birth and impulse in lecture, sermon, and story. That impulse has gathered force and scope until, to-day, it is transformed into an elaborate science flowering into symmetrical institutions like "Toynbee Hall" of London and "Andover House" of Boston. While the Anglican Church (and the Episcopal branch of America), has taken leadership, an increasing interest is manifested everywhere. Men like Count Tolstoi, Father McGlynn, Bishop Huntington, Lyman Abbott, R. Heber Newton, Washington Gladden and numberless other men and women of note and character are lending tongue and pen to its interests. Andover Seminary has organized the "Andover House" at Boston, and a number of divinity students from Harvard are regular visitors for

the "Charitable Organization Society" of Boston. The ministers of the Reformed Church of France have formed a society for the study of social questions and have gathered books for a circulating library to be distributed by mail among those pastors not able to purchase them. Societies of Christian Socialists are being organized in all parts of our country by ministers and laymen of the various churches. Rev. Heber Newton is president of the New York society, their recognized organ a little monthly paper called the *Dawn*. Among books, those of Prof. Ely and Dr. Gladden are familiar. In Andover Seminary instruction is given on the relation of the pastorate to social and economical questions, and I see that Prof. Graham Taylor, of Hartford, has just entered upon his work as professor of Christian Sociology in the Chicago Theological Seminary. Dean Murray of Princetown, declares that the Church must lead in wise and just social reform, that the pulpit must take the initiative, and cannot otherwise hold its own. The Evangelical Alliance in a "new departure" gives prominence in its platform to the social duties of Christianity. Leo XIII., with more shrewdness than his coadjutors, has discovered the drift and spirit of the times, and is facing the question with considerable frankness and courage. All this goes to show that the impulse to fraternity and philanthropy which started so inauspiciously forty years ago, is at least making itself markedly felt, is taking tangible form, and must be governed by a law. And we are beginning to see that this law cannot be something arbitrary, constructed by human intelligence, but must be something eternal, which has always existed in the mind of God, and may be discerned and applied by reverent study and effort.

What should be the attitude of the clergyman toward socialism? The one thing he cannot do is to disregard it, and he is strangely blind if he does not see in it a deep and permanent impulse. There are several positions he may take. He may take the conservative attitude, holding aloof from it as an innovation, of whose powers for good or

evil he is not quite certain. There are questions which he has not deeply considered and therefore holds in reserve of thought; this may be one of them. But if he do this with so vital and sweeping an evolution as that of modern sociology, he is almost sure to be superannuated, or moored in some quiet inlet aside from the swift current of thought and action. There are thousands of men in our pulpits to-day who, from this very reason, live in an antiquated past and are not touching real life nor abreast of the genius of the times. Or, he may swing to the opposite extreme, view socialism as a sacred humanitarian movement which promises the purification of the race and the enfranchisement of the individual, like Father McGlynn, Bishop Huntington, and others, become a herald and commander, because he regards it as intrinsically a religious movement to be directed by the rulers in the church. Again he may acquaint himself with the subject thoroughly, subscribe for and read such periodicals as the *Dawn*, the *Nationalist*, the *Standard*, the *Forum*, the *North American Review*, study such books as *Looking Backward*, *What to Do*, *Darkest England*, the stirring volumes of Prof. Ely and Washington Gladden, and yet decline to preach or lecture directly upon the subject. This was the attitude of Phillips Brooks and is the posture taken by many clergymen of influence. He may hold that it is not the function of the minister to make himself a chief in social reform; to identify his office with political or industrial institutions; to become an apostle of the single tax, party prohibition, protection or free trade; to transform his pulpit into a lecture platform; or to step out of it upon a lecture platform. He may hold that his business is to ring the changes upon the great truths that build up character on the principle and pattern of the Lord Jesus Christ. This I believe to be the correct attitude. The minister cannot be everything. If he spread himself over much surface he must spread thin, and he who cannot be content to be simply a preacher of righteousness is likely to fail in any other field of moral effort. I do not mean he is to withhold himself

from the great problems of the age; he is only to touch them more broadly, deeply, vitally; he is to give utterance to the basic principles that, like the hidden currents of the sea, throb through and underlie all eternal institutions. In sociology let him elucidate and proclaim the laws that govern social regeneration, and which must be wrought into the structure of society, if it is to become redeemed society. Jesus illustrated this idea in the part he took in the division of the inheritance between the two brothers. He refused to interfere or settle arbitrarily special difficulties. He would not deal with questions of casuistry. He replied: "Who made me a ruler or divider over you, take heed and beware of covetousness." The sin of covetousness was the mistake of both, and with one sharp stroke he reached the heart of the matter. Had they been guided by this esoteric principle the quarrel would have been settled to the satisfaction and elevation of each. This injunction of Jesus, universally obeyed, would revolutionize society and solve the issue between labor and capital; indeed it would banish most of the dangers that menace the world. In like manner the clergyman may do the most effective service in the arena of ethical reform. To proclaim the principle that to get something for nothing is to rob some one, and that the desire to get something for nothing, is the desire to get rich by theft, is to strike a telling blow at the evil of gambling. In thus announcing the essentials of righteousness he becomes a tremendous force in his community for its transformation and purification.

In brief the minister is not to ignore social questions, neither is he called upon to solve them. His mission is to elucidate clearly, and apply fearlessly, the fundamental laws governing the brotherhood of man, which will solve all enigmas, bringing finally the organization of society and industry into harmony with the immutable precepts of righteousness, justice, and fraternal well-being.

In closing I come to the annunciation of what I conceive to be (and what has been more than once hinted at in this

paper), the generic law of sociology which, when discovered and applied, will redeem humanity. I have said that society is the creation of God, therefore there must be a statute of harmony binding men together in reciprocal affiliation as attraction binds the stars in their spheres, and speeds them in their orbits. That law cannot be something arbitrary, constructed by human intelligence or economy; it must be something eternal, as ancient as the race, and everlasting in the mind of God. I believe it to be the law of human redemption as interpreted and promulgated by the Lord Jesus Christ. It is the law of loving service illustrated in the sacrifice on Calvary, and perennially exemplified in the career of the church. When Jesus said, "Let him who would be chief among you be your minister," it was no arbitrary nor artificial command, it was a disclosure of the secret of human harmony and happiness. The dominating impulse of divinity is that of service, for God is love, and love in its very nature, must give itself. And man created in the likeness of God, is disordered and aberrated until he return to his normal condition. Love is to society what gravity is to the physical universe, or life to the world that flowers and pulsates all about us. This principle must be applied to society before anything enduring is accomplished. It is the jewelled key to the whole situation, the balm for the open wounds of humanity. Strange it is that after eighteen centuries of Christianity we have yet to learn what it means to have been created in the likeness and image of God. Strange that the Church has failed to grasp and apply this law. We must yet be taught the efficacy of love, the imperative necessity of service and sacrifice. It is humiliating that professed followers of Jesus cannot comprehend it. The Church is still selfish, proud, and unbrotherly. Consecrated wealth, talent, time and energy is even now rare in the kingdom of Christ on earth. To give more than one takes, to give unto death, to give cheerfully and enthusiastically, this is the law of redemption and this is the relation of redemption to sociology.

SUPPORT OF CHILDREN AT PUBLIC EXPENSE IN PRIVATE INSTITUTIONS IN NEW YORK CITY.*

The points in question with regard to the public support of dependent children in private institutions are :

1. The admission of the children.
2. The rate and method of payment.
3. The discharge of the children.

I.—THE ADMISSION OF THE CHILDREN.

Children who are to be supported at public expense are admitted to the various institutions in one of three ways :

1. By judicial commitment.
2. By formal surrender by parents, transferring the custody of the child to the institution.
3. By informal surrender by parents, without judicial commitment or formal surrender.

The fourteen institutions which operate solely under the *general* law of 1878, and its amendments, to which admission of children who are to be supported from public funds, is procured only by judicial commitment, with the number of children the city was supporting in each institution, on January 1, 1894, are as follows :

The Institution of Mercy,	914
Missionary Sisters of the Third Order of St. Francis,	967
Dominican Convent of Our Lady of the Rosary,	727
Asylum of the Sisters of St. Dominic,	510
St. Joseph's Asylum,	706
Ladies' Deborah Nursery and Child's Protectory,	347
St. Agatha's Home for Children,	301
St. James's Home,	115

*From the Proceedings of the Conference on the Care of Dependent and Delinquent Children, held under the auspices of the State Charities Aid Association, New York, November, 1893.

Association for the Benefit of Colored Orphans,	160
St. Michael's Home,	65
St. Ann's Home,	329
St. Elizabeth's Industrial School,	52
Mission of the Immaculate Virgin,	1,121
Asylum of St. Vincent de Paul,	110
Total,	6,424

An examination of the *special* statutes providing for mandatory *per capita* payments by the city to eleven other institutions, the first of which statutes was enacted in 1851, and the last in 1889, seems to leave no doubt as to the fact that in nine* of these cases the admission is under the sole control of the managers of the institutions, *i. e.*, children who are to be supported from public funds may be received directly from parents. These nine institutions with the number of children whom the city was supporting in each institution, on January 1, 1894, are :

Hebrew Benevolent and Orphan Asylum Society,	662
The Children's Fold of the City of New York,	166
The New York Foundling Hospital,	1,803
New York Juvenile Asylum,	1,043
New York Infant Asylum,	406
New York Catholic Protectory,	2,168

* The two other special legislation institutions are the American Female Guardian Society and the Hebrew Sheltering Guardian Society. In these two institutions the city was supporting on January 1, 1894, 1,004 children. To the former institution, the *per capita* payments are mandatory only for children committed by magistrates. The special statute in reference to the latter institution provides for mandatory payments for children "committed or intrusted to its care in pursuance of the provisions of law," but as it has no special legislation providing for surrender of children by parents, payment by the city for such children seems to be prevented by Section 1, Chap. 438, Laws of 1884. There are also other institutions not included in this list, receiving mandatory *per capita* allowances from the city, but which do not care for merely *dependent* children. These are institutions for defective children, hospitals and reformatories receiving no children under fourteen years of age.

Nursery and Child's Hospital,	440
Association for Befriending Children and Young Girls,*	219
Five Points House of Industry,*	371
Total,	7,278

Although several of these nine institutions receive also children committed by magistrates, the Catholic Protectory receiving nearly all its children from this source, they are all free to receive children directly from the parents, at the city's expense, without such commitment. The following is an illustration of the wording of the statutes providing for mandatory payments (the italics are our own): "To * * * the sum of \$2 per week for each and every orphan, half-orphan, and destitute child *received and supported* by said institution, the expense of whose support is not paid by private parties," (Consolidation Act, Section 194, Subdivision 21, paragraph 5).

In the case of these nine institutions, there is no public official or department to decide whether or not such children (*i. e.*, those not judicially committed) should be supported at public expense, and with one exception, the Five Points House of Industry, there is no limit fixed by law to the number of children who may be received and supported by the institutions without judicial commitment and at the city's expense. The number of children judicially committed to the twenty-five institutions during the year ending October 31, 1892, is shown by the report of the Board of Police Justices for 1892, (p. 41) to be 3,376. The total number of mothers and children admitted by twenty-three of these twenty-five institutions for children receiving *per capita* allowances during the year ending October 1, 1892, was 8,091† of whom about 1,000 were mothers received in foundling

* It should be stated that these two institutions receive only \$1 per week from the city treasury for children received from parents, though both receive \$2 per week for children committed by magistrates.

† See Report of State Board of Charities for 1892, pp. 550-557.

and maternity hospitals. A small proportion of the children were, of course, received by the institutions nominally or actually at their own expense, or at the expense of individuals or societies or counties other than New York, but of the 14,244 children in these twenty-five institutions on October 1, 1892, the city was paying *per capita* allowances for the support of 12,779, or 89 per cent. These facts indicate that about half of the children supported by the city are not committed by magistrates, and hence cannot be passed upon by the Society for the Prevention of Cruelty to Children, the admirable investigations of which organization, resulted in 1893 in the disapproval of 1,891, or more than half of the 3,723 applications for the commitment of children referred to that Society by the Police Magistrates (Report of N. Y. Society for the Prevention of Cruelty to Children, 1893, p. 24).

Section 1 of Chapter 438, Laws of 1884, which provides for the surrender of children by their parents to orphan asylums, seems to have been intended to provide a safeguard against the support of children not judicially committed. It provides that no corporation shall receive money from public funds for any child committed by the parent or guardian under the provisions of that section unless it has been determined by a court of competent jurisdiction that such child has no relative, parent, or guardian living, or that such relative, parent, or guardian, if living, is destitute and actually unable to contribute to the support of such child. The word "committed" is used in this section as synonymous with "surrendered." As a matter of fact, however, this statute does not seem to apply to the nine institutions named, presumably for one or two reasons; either, first, that the children are surrendered to them in accordance with their special charters and not under the provisions of Section 1, Chapter 438, Laws of 1884; or, second, that the children are not formally surrendered to them, but are simply received by them from the parents.

II.—THE RATE AND METHOD OF PAYMENT.

Are the present arrangements based on sound business

principles and sound principles of public policy? From this standpoint we offer the following considerations:

1. There is a surprising lack of uniformity in the large number of special statutes directing *per capita* allowances to be paid to various institutions from the city treasury. A notable instance is that of the maternity and foundling hospitals and kindred institutions—four of these institutions receiving allowances for “needy mothers” at the rate of \$216 per year, and two at the rate of \$260 per year; two receiving allowances for infants at the rate of \$120 per year, and two at the rate of \$138.70 per year. In the case of two of these six institutions there is no limit fixed by law as to the length of time the city may be required to pay for the mothers, and no limit as to the number who may be received; in case of two others, the payment for any particular woman must not be for more than one year; in regard to the other two, a limit of \$8,000 aggregate payments per year is fixed.

Why should there be in some cases no limit, in others a limit as to time, in others a limit as to amount? On what grounds can such diverse arrangements be justified?

2. The city receives no reports* and makes no inquiries *as to the manner* in which its appropriations to these institutions are expended, or what proportion its contribution bears to the total receipts and expenditures of each institution, and has no officer and no department whose duty it is to secure such information.

The bills audited by the city contain lists of children, stating, in the case of the general legislation institutions, the name of each child, its number on the books of the institution, present age, name of committing magistrate and date of commitment. The bills of the special legislation institutions generally give only the information required by the special statutes under which they operate. The details of these bills therefore vary, but are in nearly all cases very in-

* Except that three of the special legislation institutions are required by their charters to submit very complete annual reports to the Common Council of the City of New York.

complete as compared with those of the general legislation institutions and in some cases include only the name of each child and the period covered by the bill. Each bill is accompanied by a sworn statement from an officer of the institution certifying that it is correct, and that the number of inmates has not exceeded the number allowed by the Board of Health. It would seem very desirable that all the special legislation institutions should also include in their bills the age of each child and date of its admission, and it does not seem that any objection could be urged to such a regulation. These bills are with three exceptions submitted and paid monthly. The amount of the bill of any institution will evidently depend upon the number of children admitted and the dates of their admission and discharge. The statements of the institutions in regard to the admission of new cases is verified by the commitment papers which are sent to the Comptroller, or, if there is no commitment, by the certificate of the physician's examination of the children upon their admission. In regard to the other limit of the bill, the discharge of the children, there was until within a few years, no verification. It was discovered in June, 1892, that two of these institutions were receiving payments from the city for children who had been discharged, and in this way these two institutions had been overpaid to the extent of several thousand dollars each. The investigation by the Comptroller indicated that the error was probably the result of careless bookkeeping. Since that time the Comptroller, at his own instance, has sent an officer to count the children in the various institutions and to examine their books about once a year. This method, if carefully followed out, affords a verification, from independent sources, of the bills for that particular month, but, of course, it may be at any time modified or abolished by the Comptroller. It would seem that there should be provided and made mandatory for all bills such means of verification as business methods suggest, and which errors in the past have proven necessary.

As these bills are merely lists of children and not state-

ments of expenditures, the city has no means of knowing officially whether the amounts it appropriates are too much or too little, or whether they are expended for the *maintenance* of the children, or for buildings, indebtedness, or investments. The actual cost of maintenance must, of course, vary with the number of children in the institution, the ages of the children, the quantity and quality of food and clothing, the amount of education and industrial training given and the rate of prices prevailing in the markets. All these vary, but the city pays each institution one fixed rate. One of these rates was fixed as long ago as 1866, and several others were fixed in 1867.

We do not understand that those who suggest that the present arrangements should be improved, desire a lower standard of care for the dependent children of the city. It is not necessarily a lower *per capita* allowance that is desired, but a more business-like system, a system by which the appropriations by the city would bear some definite relation to the actual expenditures for maintenance, which must, of course, vary, as stated above, with the numbers and ages of the children, the standard of care and the rate of market prices.

3. It was evidently the original intention of the Legislature, and also of the institutions, that the city should contribute in these *per capita* allowances only a *part* of the maintenance of these children. Undoubtedly the general impression is that the city *now* pays only a part of the maintenance of these children. That this was the original intention is shown by the fact that the rates of payment *per capita* were originally less than half the present rates, and that in a few cases in which the city assisted in the erection of buildings it was done by special appropriations granted upon the condition that equal amounts should have been raised by private contributions. In the early statutes, too, certain safeguards were provided as to the amounts that the city might be required to pay. Different rates of payment were provided in several cases for children of different

ages. It was provided in several cases that the amount paid by the city should in no case exceed the least actual cost of the support of a child of the same age in any of the public institutions of the city. In one statute, providing for the appropriation of a lump sum each year by the city to a private institution, it was provided that a yearly statement as to the manner of its expenditure should be submitted to the Comptroller. Later legislation not only swept away these safeguards, but more than doubled in several cases the rate of payment,* so that it now can be conclusively shown that, in many cases, the *per capita* allowance from the city not only pays the whole of the cost of maintenance of the children, but leaves also a surplus for buildings or the cancellation of indebtedness incurred in previous years or for other purposes. A study of the reports made by these institutions to the State Board of Charities shows that at least nine of the twenty-three institutions received more money from the public funds during the year ending October 1, 1892, than was expended by them during the same period for the maintenance of all the children in the institutions (including some for whom the city does not make *per capita* payments, but whom, as is thus shown, it does nevertheless actually support); the excess of appropriations from the public treasury over the cost of the maintenance of the children varied in the different institutions from \$63 in one institution to \$24,300 in another; the total excess of appropriations from public funds over the cost of maintenance being in these nine institutions \$65,498. In this calculation we have made a liberal interpretation of the term "maintenance," including under that head expenditures designated by the institutions in their reports to the State Board of Charities as payments "for salaries of officers, wages and labor," "for provisions and supplies," "for clothing," "for fuel and lights," "for indebtedness other than that upon real estate,"

* In one case the rate was fixed at \$40 per year *per capita*. It was after three years raised to \$60; four years later it was made \$75; five years later it was made \$90; and three years afterward raised to \$110.

"for furniture, beds and bedding," "for ordinary repairs," and an item "for all other purposes." We have not included payments "for indebtedness upon real estate," "for buildings and improvements," and "for investments."

4. The present system seems to discourage and diminish private benevolence in behalf of dependent children.

Mrs. Lowell states that of the 18,900 children supported by charity in this city, 2,700, or one-seventh, are supported in private institutions at private expense (14 per cent. of the total expenditure), and that 1,200 are supported at public expense in public institutions. As stated below 8.8 per cent. of the total expenses for all purposes of the twenty-three institutions caring for the remaining 15,000 children, is contributed by private benevolence (7 per cent. of the total expenditure). It appears, therefore, that about 21 per cent. of the expense of caring for dependent children in this city is borne by private benevolence, and 79 per cent. by the city. In Philadelphia, the only other city for which the statistics are available, the proportion borne by private benevolence is 97 per cent., leaving only 3 per cent., to be met from the public funds.

A study of the statistics given in the report of the State Board of Charities, before referred to, shows that the amount received by these twenty-three* children's institutions from legacies, donations, voluntary contributions and interest and dividends on investments during the year ending October 1, 1892, was less than half the amount expended by the same institution during the same period upon buildings and improvements; that it was but one-fifth more than the amount expended in cancellation of indebtedness upon real estate; and that a sum equal to more than half of the income

* Although 25 institutions for dependent children receive *per capita* payments from the city, the statistics given here and elsewhere in this paper compiled from the Report of the State Board of Charities, do not include the reports of the Ladies' Deborah Nursery or St. Ann's Home for Destitute Children, for which no returns are given in the Report for 1892.

from private sources was placed in permanent investments; the total receipts from private sources being only 29 per cent. of the expenditures for other purposes than maintenance.

It would seem that the proportion between the receipts from private sources of these twenty-three institutions and their total expenditures for all purposes is fairly constant from year to year, for in 1892 the receipts from private sources equaled 8.8 per cent. of the total expenditures; in 1891, 9.1 per cent., in 1890, 8.8 per cent.

The proportion of income from private sources, it should be noted, is by no means the same among the various institutions. Eight of these twenty-three institutions were founded prior to 1860, *i. e.*, before the era of special legislation for mandatory *per capita* payments, and of the total amount received by the twenty-three institutions from private sources in 1892, these *eight* institutions received \$181,520, or 77 *per cent.* Of this amount \$42,985 was received as interest or dividends on investments. Of the remaining \$138,535, three institutions which engage also in benevolent work of a more general nature, received \$121,077. On the other hand, one institution, which received from the city nearly \$250,000 in 1892, received from private sources less than \$500, and in case of twelve institutions the receipts from private sources were less than five per cent. of the total expenditures.

It is stated by the President of the Society for the Prevention of Cruelty to Children that the total amount received from parents for the support of children during 1892 was \$7,773. Comparing this with the total sum expended for the maintenance of the children, we perceive that it is 1-228 of the whole amount, or an average of about 50 cents per year for each child. The contributions from private benevolence and the payments by parents are so inconsiderable that, with a few exceptions, these private institutions are practically supported by public funds.

III.—THE DISCHARGE OF THE CHILDREN.

This is perhaps the most vital point of the whole problem. By present legislation all power of discharge of children, either judicially committed or formally surrendered by parents, is vested in the managers of the institutions, on the ground that only those who are in close and daily contact with a child can decide when he is so far reformed that he may be safely discharged with a view to his future moral well-being.

The causes of permanent commitment are very clearly stated by the President of the New York Society for the Prevention of Cruelty to Children to be these: (a) destitution, (b) ill-treatment, (c) delinquency. It is important to remember that only the last of these causes *i. e.*, delinquency—carries with it any suggestion of *wrong-doing* on the part of a child, any suggestion of a need of reformation. We must also bear in mind the very large number of children received by the ten institutions without judicial commitment, including each year more than a thousand foundlings and infants.

It would seem that the sooner parents of children committed or surrendered by reason of destitution only, are enabled again to take charge of these children, the better for all concerned, for the parents, for the children, for the tax-payers. In considering the discharge of these children there is no question of reformation.

It seems evident, too, that children whose parents are vicious, or have withheld proper food or shelter from them, or have utilized them in or exposed them to illegal practices, should in most cases, never be returned to such parents.

There yet remain to be considered the children committed for delinquency. It is unfortunate that we have been unable to obtain any statistics as to the number of children committed, respectively, for destitution and ill-treatment. Such statistics would be of great assistance in arriving at a clear-

understanding of the problem. The number committed for juvenile delinquency during the year ending October 31, 1893, is stated in the report of the Board of Police Justices, to be 210, *i. e.*, 6 per cent. of the whole number committed. In these cases there is some force in the argument that only those in personal and daily contact with them (not the managers, of course, who must get their information at second-hand, but the superintendents, matrons and teachers), can judge of the moral condition of the child. We must remember, however, that the conduct of a child under the conditions of institutional life may give little indication of what its conduct would be in the outside world. There is, too, a considerable difference in the average period of detention of children of this class in various institutions. Mr. E. M. Carpenter, Superintendent of the New York Juvenile Asylum, who has had many years of experience with wayward children, states that in his opinion, two years is the average period required for the reformation of delinquent children. In other institutions receiving the same class of children the average period of detention is considerably longer, as is shown by the proportion between the number supported and the number discharged per year.

In one institution which receives children committed for destitution, ill-treatment, and delinquency, and also children surrendered by parents, there were on October 1, 1892 :

269 children who had been in the institution 4 years.

196	"	"	"	"	"	5	"
81	"	"	"	"	"	6	"
73	"	"	"	"	"	7	"
33	"	"	"	"	"	8	"
22	"	"	"	"	"	9	"
7	"	"	"	"	"	10	"
5	"	"	"	"	"	11	"
4	"	"	"	"	"	12	"
2	"	"	"	"	"	13	"

The argument for vesting the power of discharge in the managers of the institutions can apply, therefore, it seems to

us, to only 6 per cent. of the children judicially committed, and has little or no application to the large number of children received without judicial commitment. On the other hand there seem to be grave objections to vesting the power of discharge of all children, whether delinquent or otherwise, solely in the managers, under the present conditions in regard to *per capita* payments.

Is not any system unwise which compels managers of an institution to act in a judicial capacity upon matters in which they are interested as a corporation? Yet this is just the position into which the managers of these institutions are forced whenever they consider the discharge of a child. Individually they have nothing to gain or lose, but as a corporation they have a financial interest in admitting as many children as possible and in detaining them as long as possible, and as managers, they are relieved from the financial pressure, *i. e.*, the necessity of giving or soliciting contributions, in direct proportion to the increase of the number of children received, and the increase of the average period of their detention. We cannot make this more clear than by quoting from a recent report of one of these institutions. After stating that the receipts from the city, together with a small income from invested funds (\$3,472 in 1892), now cover the entire expenditure of the institution, including the expenses of a Western agency costing over \$7,000 per year, the report says: "Until the capacity of the Asylum was materially increased, an annual deficit ranging from \$5,000 to \$10,000 had to be covered by appeals to private contributors.

If it could be conclusively proven that the discharge of every individual child, from 1851 to the present time, had been decided solely on its own merits, the various interests of the institution being in every case entirely disregarded, still it would have to be said that a system is unwise which places managers in a position so open to criticism and assumes that in the future all managers will be able on all occasions to disregard all interests except the welfare of the child under consideration.

We say all managers and upon all occasions, for in case of children committed by magistrates or legally surrendered by their parents there is, after thirty days from the date of commitment, absolutely no appeal from the decision of the managers. Whatever may have been the circumstances of the original commitment or surrender, even though it may have been the hasty act of an angry parent, or prompted by the jealousy or selfishness of a step-parent, or based upon evidence afterwards found unreliable, or whatever altered conditions may have subsequently arisen, a deserting parent returning to take up his responsibilities, a sick parent recovering strength, unexpected financial assistance being received, lost relatives being found, or any other circumstances whatever, making the discharge of a child ever so desirable, it rests absolutely within the power of the managers to retain the committed child during its whole minority, *i. e.*, girls until eighteen and boys until twenty-one,* and the child is legally surrendered by its parents for the full period agreed upon by the terms of the surrender, whether it be for minority or for a shorter period. A writ of *habeas corpus* can bring the child into court, but the judge, according to present legislation and decisions, has absolutely no choice but to return the child to the institution, provided the commitment is regular upon its face. It certainly seems that some provision should be made whereby a child should be discharged at any time when the facts of the case warrant such discharge.

We have thus far spoken principally of the financial aspects of the present system for the care of dependent and delinquent children. This does not indicate that we regard this feature of the system as the most important. There are other and more serious evils to be avoided. The unwise admission of children means pauperized parents; their unwise detention, institutionized children. We need not undertake to prove the possibility of institutionizing children.

*Although the "general legislation" institutions do not receive payment from the city for children after they reach the age of sixteen.

Any one who reads the proceedings of this Conference can hardly fail to be impressed by the almost unanimous recognition of this possibility. It has been stated here that a child in a well-regulated family is at least *five years* older in experience than one of the same age in an institution.

It must be noted that only 887 children were placed out by adoption or indenture by these twenty-three institutions during 1892, (388 of these being sent out from one institution. From nine institutions no children were adopted, indentured or placed out in families or sent out of the state during the year.

The State Charities Aid Association fully appreciates the immense amount of time and careful consideration given to the care of the dependent children of the city by the managers of these various institutions. The very fact that honored, benevolent, and public spirited-citizens are willing to give so much of their time and energy to this work and to make so many sacrifices in its behalf, renders it doubly important that the scientific improvements of method should keep pace with increased devotion of time, energy, and means, and that our methods should continually be revised, not only in the light of our own experience, but of that of the whole civilized world.

The Association has always urged the removal of children from institutions to families as soon as practicable. It believes that a certain number of institutions (preferably small institutions in the country) will always be necessary as receiving and distributing stations, but for children who are not distinctly delinquent it holds that the usefulness of the institution is only *temporary*, and that family homes, preferably in the country, should and can be provided for all dependent children who are sound in mind and body, by adoption or other agreement, if possible, by payment for board, if necessary. For such children, an organized and systematic supervision is very essential. Ample support for this position will be found in the placing-out and boarding-out systems of England, Ireland, Scotland, France, Ger-

many, Austria, Australia, Massachusetts, Pennsylvania, Michigan, Minnesota, and in our own state and city.

SUMMARY.

The features of the present system, which appear to be open to criticism, may be summarized as follows :

I. The admission of children to institutions supported at public expense upon the surrender of parents *without judicial investigation*, tending to the indiscriminate admission of children and the pauperizing of parents.

II. The indiscriminate differentiation in the rates of payment for children of the same class, without reference to the actual or proper cost of maintenance.

III. The lack of regulations limiting the liability of the city to the various institutions.

IV. The absence of legal provisions requiring the verification of bills for children charged upon the city.

V. The lack of all supervision by the city over the expenditures of institutions to which city moneys are paid; the result being that more than one third of the institutions receive more money from the city than they expend for "maintenance," using this term in its broadest sense to include all expenses, except for "indebtedness upon real estate," "buildings and improvements," and "for investments."

VI. The discouragement of private benevolence by placing the burden of maintenance so largely upon the city.

VII. The vesting in the managers of institutions of the sole power to discharge children, thus compelling them to sit as judges upon questions in which the institution has a pecuniary interest.

VIII. The direct inducement offered by the present system of *per capita* payments to retain children in institutions as long as possible, thereby increasing the burden of the city and "institutionizing" the children.

IX. The absence of all provisions for reviewing the decisions of managers in regard to the discharge of children even in exceptional cases.

THE CITIZEN AND LAW AND ORDER MOVEMENT.

BY AMOS PARKER WILDER.

In an ideal municipality there would be no occasion for a law and order league. The laws would be enforced diligently without fear or favor to the ultimate point of human efficiency.

Practically, however, it is found that local enforcement of law is a variable quantity conditioned on the purity of local politics; on existing public morality finding expression in sentiment, and on civic interest and energy as reflected in the impatience or tolerance toward officials with which lax enforcement is regarded. It is not uncommon to find a moral, ambitious community indignant and disgusted at the gentleness with which crime is handled, yet the citizens may be helpless as individuals to rectify matters, owing to the domination of political rings in all parties. The outraged citizen and tax payer may grumble and protest, but in vain. It is only when he bands together with his fellows and sets into motion the splendid instrumentality of public sentiment, carrying with it at least a fear of consequences at the polls, that inertia and quiet collusion with offenders give way to zealous enforcement of the law.

The degenerate status of our American municipal system (the supreme failure of the United States and, rooted in the domination of the saloon, as threatening to the success of national life as was the slave power) is recognized, but most of our people note only the superficial phases of the evil. They are shocked by the spectacle of ignoramuses, thugs and ex-convicts in command of the departments of City Hall, representing the municipality in dealings with the learned and dignified officials of European cities; and all powerful in legislative, executive, and even judicial capacities. Citizens also lay hold on miserable pavements, wretched building and

repair work, and corrupt administration of finance as evidences of cause and effect.

But deeper than that the student of municipal misgovernment finds neglect in prosecutions, eternal pigeon-holing of indictments for grave offences, and even systematic collusion with crime. These things have to do with the moral conditions that underlie all community life; and, these undermined, not only is municipal government a failure in the generic use of that expression, but crime is encouraged, the safety of the home and individual is imperilled, and conditions ripen apace for the rearing of a generation of "toughs." Not merely the decadence of citizenship is effected, but the corrupting of the youth and the lowering of social and moral conditions as inevitable as the force of example and as pervading as the influence of a polluted atmosphere.

There is scarce a more difficult task than the rearing of a child to a pure and ambitious manhood or womanhood below Fourteenth street in New York City; and there are 500,000 people packed in that most congested district in the world. Men would be startled, no doubt, could they know the wreckage of youth worked in these quarters, a direct and logical effect of unchecked lawlessness and vice, for which aspiring law makers in Albany and in the City Hall must some day give God account. *There is no greater fallacy than the dictum, "You can't make men good by law." The converse is certainly patent: "You can ruin youth by neglect to enforce the law."*

Not alone are cities subject to hand in glove cooperation of saloons and disorderly houses with the local officers of justice, but it obtains as well in small communities. The crusade in Hamden, Conn., a suburb of New Haven, revealed shockingly close relations of the town authorities and the local tradesmen apart from the downright bribery and bestowal of "peace money." So intimate were the relations that only the most urgent and persistent pleas of pulpit and press, they were even called sensational, could arouse a body of public sentiment. Grocers obtained remarkably large prices for supplies delivered to houses of ill fame, and the

price was paid with no protest. Town officials were agreeably surprised on Christmas mornings and on anniversaries with handsome presents from infamous sources. Generous rents were paid; and no subscription for a good cause was refused. Livery stables were royally patronized. The ramifications of this system of corruption extending over twenty years duration were astounding; and when the initial blows were struck at the iniquity, the number of people, most of them "good citizens" who had substantial reasons for discouraging the movement, was tremendous, and no small part of them were in "good and regular standing" at the churches. The sentiment, too, that agitation libelled the town and "that you can't do anything about it," was found very difficult to overcome. No less a dignitary than the President of Yale College was so zealous of the prestige of his institution and in such doubt as to the effect of the agitation on their parents, that he was exasperatingly loath to give even a letter of endorsment to the movement against the gamblers of New Haven.

All concede the need and effectiveness of occasional citizen movements. The work of a law and order league is such a movement. Its chief value is to arouse a body of public sentiment favoring the enforcement of the law diligently, and not traditionally. It encourages those officers who only need a sense of backing to do their duty. It points out the objects of legitimate and imperative attack. It threatens failure to do one's duty.

So confused have become the notions of our municipal officers as to the purpose of the prosecuting attorney's office and the police force that the reply to citizen protest against inefficiency in those departments; "Bring us the evidence and we'll prosecute," is regarded as a complete answer and justification for failure to proceed against offenders. And yet the state and local law obtaining everywhere, enjoins on officials not only the conduct of prosecutions but the obtaining of evidence.

A man commits an assault on the street and is promptly

arrested by the police. Why? Because the law has been violated. And yet saloons run all night and all Sunday and sell to minors, houses of prostitution unblushingly ply their trade in the eyes of the whole community, and not a movement of the strong arm of the law is noted.

As a result of citizen apathy and political wickedness, our officials have differentiated active and passive violation of law until now this developement is a confessed feature of the local criminal system.

The measure of good government is not the laws on the statute books, but the extent to which they are enforced. And the non-enforcement of law is the weak point in our popular government. It is illustrated in New York City. In the routine of violation of law, unless there is an individual or an association which demands prosecution, the case is apt to fall by the wayside owing to the inertia of the prosecuting officers or through complicity with lawbreakers. This is the experience all over the country. It is improbable that the effort to recover Weeks, the looter of estates in New York City to the extent of \$1,000,000, would be made by the prosecuting official in the abstract interest of justice. The insistence of the counsel for the plundered, however, is an effective stimulus.

The beginnings of a law and order movement are almost invariably among the people of the churches. And their activity under Parkhurst in New York; in New Jersey against the gamblers and race tracks; in Connecticut in the Greely-Thrasher movement, is a glorious tribute to the Church Militant and a refreshing assurance that psalm-singing is no longer its only function. Unpopularity is the penalty of being a reformer; and many people who doubtless wish they had lived in Garrison's time that they, too, might face a mob in a good cause, fight shy of an agitation that displeases the saloonists and identifies themselves in the papers with unconventional people. But happily it is found that, a start once made so urgent is recognized, the need of some citizen protest, so alarmed are parents, so indignant are property owners and so touched the civic pride, that by tact and persistence

the great mass of citizens may be at least nominally enrolled, and their names lend strength. They subscribe their money as well to support the League's officers in getting evidence.

This last is earnest, desperate work, and timid people should keep out of the way while it is being done. It precipitates hatred on the part of criminals, intrigue, conspiracy, perjury, and sometimes assassination. Only brave, determined men can be of use in waging this warfare. It is all right to pray for the sinner, but handcuffs, billies and imprisonment for the criminal. Let the fearful pay the bills; the agents will do the rest.

I believe that in the law and order movement is the solution, not only of the question of how to deal with pool rooms, dive keepers, procuresses, and violators of the excise laws, but of the larger problem of how to get the best citizens, the men of education, of character and of property, in charge of American cities.

Especially in Massachusetts, where Colonel L. E. Dudley has directed the formation of 110 branch leagues, have the criminal classes been whipped into respect for enactments. In Philadelphia and other places tangible results have been secured since 1873, when the movement started in Chicago, where it was found that 30,000 boys were patronizing the saloons. Ex-Senator Evarts and Senator Colquitt, Phillips Brooks, Lyman Abbott and other leaders in many lines of activity have taken an active part in the work, and no citizen need be ashamed to identify himself with such a citizen effort. These leagues are not "reforming" bodies, nor do they look primarily to the enactment of new laws. "We demand the enforcement of laws," is their only platform and surely to this no one can take reasonable exception.

THE "ATHENÆUM."

There is no more marked characteristic of the kingdom of heaven in this world than its creativeness, that generative power of which Jesus spoke when he compared the kingdom of heaven to a grain of mustard seed. In innumerable ways, and under widely different conditions this truth is proved. It is illustrated in a cluster of helpful organizations growing up in Nonantum, the manufacturing corner of Newton, Mass., where the two or three big factories, and the cottages or tenements of the factory-people, are built up within sight and sound of broad fields and winding river. A dozen years ago a little wooden building less imposing than its classic name, "The Athenæum," was put by private generosity, to provide reading-room and smoking-room for men and a hall for public entertainments. The enterprise was unsuccessful, largely through lack of efficient superintendence and it seemed, when the building was offered at auction, as if this mustard-seed, if not for lack of water, because of unproductive soil, had yielded nothing. But at this point, one of those men who are always looking for investments in men's lives and souls, saw clearly that the Lord had need of this bit of property, and bought it, without any definite plans for the use of it, but with the purpose of making it helpful in the education, especially in the industrial training of the little community.

The first "family" as it were, to avail itself of this new home, was a vacation sewing-school for girls, under the charge of an association of Newton ladies, the Social Science Club, which has always realized a responsibility to the community, and has ever since its foundation, carried on, besides its own business of study or discussion, some distinctly philanthropic work. Soon after the successful starting of the sewing school, a gentleman who had watched the work with friendly eye, offered a hundred dollars toward the founda-

tion of a carpentry class for boys. The next summer one of the club members gave the use of a printing-press, and another negotiated the economical purchase of a cooking-outfit. Encouraged by success and realizing the responsibility which it entailed, for further advance, a larger sum for the support of the school has been secured each year. The interest, efficiency and tact of the superintendent of the school, Miss Mabel T. Hall, seconded by the work of excellent teachers, has secured what seems a permanent vacation-school, which includes about one hundred children, wins the enthusiastic support of the parents and shows results of helpfulness and thrift in scores of homes of working people.

But the summer-school is not the only enterprise which is sheltered within the walls of "The Athenæum." A working girls' club, embracing within its hospitable organization factory workers, stenographers, busy "women of leisure," dressmakers and housekeepers, has furnished one of the rooms and comes together two or three times a week, for social meeting, dress-making or cooking-class, hygienic lecture or party. The club has grown steadily and surely from very small beginnings and its basis of "co-operation, self-government and self-reliance," seems a very firm one. A delightful spirit of friendliness pervades the sister organizations of the "Athenæum." The Social Science Club lends to the girls' club its cooking outfit and to the boy's club its carpentry tools; and the girls' club bears with indulgent, though often harassed patience, the tumultuous racket of the boys' club in the adjoining room.

This boys' club is in some sense the descendant of a "reading and amusement room" enterprise for young men, which was dropped after two years' trial, through a certain unlikeness of aim in the people interested, but with a distinct gain in friendly feeling and a pleasant memory of good accomplished. The boys' club has been fortunate in securing the active help and counsel of Mr. J. B. Stewart. Its beginnings have been small. It has opened its doors

only three evenings a week, and has attempted only three classes, in drawing, printing and carpentry. The membership has changed somewhat, but the attendance has usually been up to the limit of the room's capacity. The year was not a favorable one for starting anything, but through the interest of a few kindly business men who formed a managing committee and whose names served as guarantee of the sanity of the plan, sufficient money was secured to warrant the start. But we have not pretended to pay for what we have had. The teacher of our drawing class has given his services; our volunteer helpers, busy men and women, have given up their evenings in the service of the club; Mr. Stewart, and Mr. Chapman, our acting-superintendent, have come from Boston at the cost of real personal convenience; while our teachers and our janitor have given enthusiastic service and interest which are quite above the level of money payment. The club closes with a little balance in the treasury, a collection of drawings, wood-work and printed circulars, which give ocular proof of successful work and a confidence that these proofs of success will gain generous help toward its wider plans for next year.

Besides the work which has been outlined, the "Athenæum" has sheltered two temperance lodges, of which one is still a member of its "happy family;" occasional patriotic and political meetings are held in its hall; it is open, so long as there is a vacant room or a vacant evening to any helpful, unsectarian enterprise.

What has been done already is only a tithe of what might be accomplished with more helpers and more money, yet little as it is, these various sorts of work have required—what all work for the kingdom of heaven demands—the thought, the vigilance and the patience of a good many people and—more than all—the genuine brotherliness, which works with people instead of reaching down to them, and the faith which triumphs over failures and discerns through the mistiness of present attainment, the glory of the heavenly vision.

POSITION OF THE MUSKOGEE NATION.

Our readers are aware that the commission appointed by Mr. Cleveland to confer with the five civilized Indian tribes, did not succeed in the full object of its mission. The grounds of the opposition made are probably as well stated in the following preamble and resolutions, as in longer papers :

PREAMBLE AND RESOLUTIONS ADOPTED BY THE COUNCIL OF THE MUSKOGEE NATION, IN ANSWER TO THE PROPO- SITION OF THE UNITED STATES COMMISSION.

Whereas, The Congress of the United States by act of March 3d, 1893, provided a commission of three persons to visit the Five Civilized Tribes of the Indian Territory, namely : the Cherokees, Creeks, Choctaws, Chickasaws and the Seminoles, and negotiate with them for a change in their system of government and land tenure, and

Whereas, In pursuance of said act the President of the United States did appoint as members of said commission, Ex-Senator Dawes, Maj. Kidd and Capt. McKennon, and,

Whereas, By agreement between L. C. Perryman, Principal Chief of the Muskogee Nation, and the said United States Commissioners, a convention of all the people of the Muskogee Nation was held at Okmulgee, the capital of the Muskogee Nation, the 3d day of April, 1894, and,

Whereas, The said United States Commission did then and there, in a public address to the people, which was duly interpreted and explained, declare the purpose and policy of the United States government to be to change our system of government and land tenure from tribal to one general territorial government and the allotment and holding of our lands in severalty, and,

Whereas, The said convention of the Muskogee people, after a careful and patient hearing of the propositions of

the United States Commission did by a unanimous vote declare their dissent and unwillingness to embrace the same, and,

Whereas, The principal chief did call a convention of the national council in extraordinary session, and in his official communication thereto advised that said body give such expression to its sense touching the matters and things proposed by the said United States Commission, therefore,

Be it Resolved by the National Council of the Muskogee Nation—That it is the sense of this body that so radical a change in our land polity and political relations with the United States, as is contemplated in the Act of Congress of March 3d, 1893, and the terms and conditions of such changes as have been proposed thereunder by Commissioners H. L. Dawes, Meridith H. Kidd and Archibald F. McKennon are incompatible with the best interests of the Muskogee people. We are thereby invited to ignore all the noblest instincts by which a self-respecting and self-governing people are inspired in the struggle for a higher and better condition, to abandon our institutions and traditions, the out-growth of centuries, under which the problem of self-government has been successfully maintained, and a creditable degree of civilization attained, comparing favorably with our advanced environments, to abandon our present system of land tenure in common under which we have successfully averted the multifarious ills and evils attending the appropriation and individualization of lands, which appears to be effectually reducing the great masses of the people of the United States to a condition of pauperism and discontent. In exchange for this what are we offered? A territorial form of government, the chief administrative and judicial officers of which will be aliens appointed by the President, and who, it is reasonable to presume, will not be in sympathy with the best interests of our people, owing no responsibility to them.

Under these circumstances we cannot but regard these propositions with distrust and apprehension.

The allotment of lands in severalty to Indians and sub-

jecting them to the practical operations of a territorial form of government can be abundantly proven to have resulted in almost universal failure, working disaster and ruin to those for whose betterment it was instituted.

Be it Further Resolved, That we invite the fullest investigation of the condition of our people, the working of our school system, the administration of our laws, the development of our agricultural, stock-growing and other industrial pursuits, believing it will convince all fair-minded persons that none of the changes proposed by the commissioners are necessary to the advancement of our people, but on the contrary will disturb, paralyze and arrest a happy state of advancement that at present characterizes the condition of our people.

Be it Further Resolved, That we hereby declare that the charges made to the Commissioners as published in their address at Muskogee, against the people of the five civilized nations, that a system of land monopoly, corruption, and lawlessness prevails and cannot longer be endured, are almost wholly false. We declare further, that justice is as measurably meted out to our people under their present government, and that there is as great a measure of probity among our public officers and people as can be claimed by any of the states contiguous to us. It is abundantly susceptible of proof that no permanent monopoly of lands has ever been fostered upon our country and people except railroad corporations, which have been and are the creations of Congress. The Muskogees are not accountable for the influx and domicile in their country of citizens of the United States. Finding the means of obtaining subsistence here better and more effective than in their own state they came here to better their condition. They found here a broader humanity, a more remunerative field for labor among the so-called land barons than exists among the real land baron of the states where the growth of corporations and monopoly are rapidly appropriating in perpetuity the land which is the foundation of all wealth, the heritage of man and the only

source from which sustenance can be drawn, and each should have equal access to it.

We declare that our history will show that we are not averse to necessary changes or advances in our governmental and economic affairs, as the behests of the growing enlightenment of our people may from time to time demand. But it is evident to the commonest reason that if temporary monopolies are an evil, permanent monopolies must be an unmitigated and irremediable evil, and we cannot consent to the experiment of curing a temporary evil by the adoption of a permanent evil.

We admire the rugged candor and zeal of the Commissioners which marked their presentation of their proposition, which, however, impresses us as unreasonable, impracticable, and as illusory as the dreams of Utopia. Better could the zeal and energy of the Commissioners have been applied in efforts at a solution of the land and monopoly problem, the grinding force of which is producing unrest, discontent, and poverty among the honest yeomanry and suffering classes of their own people, rather than to a happy and wealthy people who invite no aid or assistance other than those already assured in the pledges of the United States Government.

Be it Resolved Further, That in conclusion we declare an abiding faith in the ultimate supremacy of right and justice, and we appeal to that high sense of justice as voiced by the honored President of the United States touching the Hawaiian controversy, which, we believe, was responsive to the transcendent principle of right and justice resident in the consciousness of the great American people. That we believe they will keep their treaties, respect our weakness, render encouragement, and strengthen our hand in this supreme effort we are making for the survival of our race.

Passed by National Council and Approved April 7th, 1894.

L. C. PERRYMAN,
Prin. Chief M. N.

THE PADRONE QUESTION.

BY EDWARD E. HALE.

A public meeting in Faneuil Hall at the end of May called together nearly two thousand Italian laborers to protest against the subjection in which they are held by the people who are called "bosses." The application of this name to the Italian *padrone* degrades the word "boss" to an even lower point than it had gained in the New York election system.

A meeting of the heads of several of the different charitable associations was held the next week at the Bureau of Charities, and some measures were taken which, it may be hoped, will put an end to what is a disgraceful condition of things in Boston.

The difficulty arises from the ignorance, on the part of the Italian immigrant, of our language. An Irish or Scotch laborer when he comes here, may be as poor as poverty, but he can make himself understood; he can fight his own battle. The Italian comes and cannot speak the language. He is from the beginning dependent on some person who can tell him where he can go to work and who can make a contract for him. From this slight dependence has resulted a system in Boston under which about a hundred persons, familiarly known as "bosses," handle the greater part of the fifteen thousand Italians who are at work here. One of their own number, in a quaint way, divides the Italian race thus, "There are one hundred bad Italians, called bosses. The other of the Italians are good; they are called laborers." This remark, which might not be precisely according to the register of the Angel Gabriel, is very near that register. The temptations of wealth seem to have overpowered the hundred, while poverty has relieved the fourteen thousand and nine hundred from many trials to which the rich are subjected.

The word "boss" is none too honorable in its broader sense, but the boss of a working party who are taking up the streets, may be a Christian gentleman of the type of Sidney. These Italian bosses have none of his duties. They are not the foremen who preside over the workmen or give them their directions; they are simply an avowed class of middle-men, whose intention it is to make as much money, on the one hand from the contractors for labor, and on the other hand from the laborers, as they can squeeze out of either party.

They do this in this way. They say to the laboring man, "You must give me a bonus for finding work for you." This bonus ranges from two to six dollars. They say, in the second place, "When I have found work for you, you must live in certain tenements which I shall provide for you." These tenements are of the lowest grade, while the rent is such as belongs to much more comfortable apartments. They say, in just the same way, "You must buy your food at my shops;" the food also is of the lowest grade, and the price is much more than it is worth. The laborer is thus bound to the boss by all the ties by which, in the lowest regions of the South now, the poorest negro is bound to the person from whom he hires his land.

After this miserable arrangement has been made, the boss, at his convenience, agrees with some contractor that he will furnish ten, twenty, or forty workmen, and he does so. Very probably the contractor pays him a dollar and seventy-five cents a day for the workmen, of which he pays to the workmen a dollar and a half. The workman cannot help himself, and has to take what he can get. More likely, at the end of ten or twenty days, the workman is turned off by the boss, who, by this time wants to hire other laborers who will pay him a new bonus or entrance fee. The laborer has no remedy as against him.

The so-called boss, having thus got the laborer pretty much in his power, establishes a bank, as he calls it. This is a place where he takes the money which these

poor Italians wish to remit to Italy, and provides for them bills of exchange. Nobody knows how much he makes them pay for the exchange; and that is comparatively unimportant when one considers the other result, which is that three of these bankers have, this winter, abandoned the business of banking, and retired to parts unknown, with ninety thousand dollars which belonged to these poor people. Thus far legal remedies have been vain; so useless, indeed, that it is said that one of these persons, having apparently spent his share of this plunder, has come back to Boston and is about to attempt a similar enterprise again.

It is almost inconceivable that such a tissue of fraud should have been woven under our own eyes here, among people who have, at least, the rights of dogs or monkeys if they have not the rights of men.

A committee has now been appointed, consisting of persons who have personal knowledge of these affairs, who are to report a plan for some kind of protectorate. This committee will try to influence some respectable banking firm in Boston to send an Italian clerk to the North End, to arrange for the matter of exchange. The Postmaster will undoubtedly place in the money-order department of the Post-office a competent clerk who can speak Italian. We will say in passing that, if the money-order office could be open in the evening from seven to nine o'clock, it would be a great advantage to a large class of laboring men, Italians included, who cannot easily attend to the business of remitting money to Europe in the day-time. The Industrial Aid Society may be relied upon to provide some agency by which the laboring man shall be brought face to face with the person who is eventually to pay him. These seem to be the practical methods to be adopted for sending the hundred *padrones* into honest business, and classing the whole fifteen thousand of the Italian emigration among the "good Italians."

PUBLIC INSTITUTIONS OF BOSTON.

In November, 1893, a Board of Visitors to the Public Institutions of Boston was appointed in pursuance of an order of the City Council, passed the May previous. In the five months that followed between forty and fifty visits were paid to the nine institutions of the city, and reports were submitted to the Mayor and City Council of Boston. It must be remembered that this Board has no power to act; it can recommend only.

The reports show an earnest, intelligent investigation. The men and women who are upon the Board are honest, conscientious people, influenced by no party or salary, but desirous only that the unfortunate beings who are inmates of these institutions, shall receive the wisest treatment, and be under the best influences possible; that there shall be no lack of the necessities of life; that sanitary conditions shall be of the best; that men, women, and children shall live like human beings under the guardianship of conscientious people, and that the moral influence around them shall tend to reform them.

The report of the Board has caused much discussion in Boston, coming as it has, just at a time when public interest has been greatly aroused by an investigation by the Board of Aldermen into the condition of affairs which Mrs. Alice N. Lincoln had brought to their notice.

Pauper children should not be left to grow up in ignorance. There should be an industrial education which would fit them for a useful life in the future. The treatment of delinquents and criminals should not be a revengeful one; it should be a wise, kind, firm treatment, leading to reform, lest we harden the recipients into a worse state than before. Classification is strictly necessary to ensure good results, and no able-bodied pauper should ever be allowed to lead an idle life.

Here are four points which reformers recognize as strictly necessary, and the Board shows how badly these conditions are met in almost all the city institutions.

The Boston Lunatic Asylum appears to have been approved by the Board, and few recommendations made. More air in the dormitories, more plank walk for winter exercise, and work for men and women.

The House of Correction during the year received 1,233 sentenced persons, 63 per cent. of whom were serving first sentences. Here classification is sadly needed, and 470 workmen were out of work for weeks, sitting idly all day long. The Board suggests "that comfortable food and a life of sloth is too near the ideal of some criminals to be effectively used as a deterrent from crime." Active employment, night schools and physical drill—perhaps even a trifle more severity, are the crying wants of this institution.

Deer Island has upon it a House of Industry for adults; a Hospital, House of Reformation for boys, and Truant School. One superintendent cares for all these institutions. Of late years the House of Industry has become a prison, to which men and women of the most degraded class are sentenced. During the last year 6,405 were committed to it. The only effort made is to maintain order, and prisoners are always expected to return at some time or other. They none of them look upon a term there as a hardship. Here, too, exercise and evening schools are recommended, that men and women should be wholly separated, and that luxuries in the shape of tobacco and gifts of food should be withheld. Why should prisoners have luxuries, when their families are suffering for their misdoings?

And particularly in the Reformatory is manual training recommended, and the supervision of the boys during minority after leaving school. The latter is now a dead letter as far as concerns boys who return to homes. The Truant School will soon be merged in the Parental School at West Roxbury, where it is hoped the new name and situation may have a good effect. No boys from Deer Island will go

from there to the Parental School, thus leaving a new scroll to be written. The object of the school being to cure truancy and not to punish truants, it is recommended that the full sentence of two years be imposed, with power to shorten it, if deemed wise. As the Home will be in the country, it is recommended that nature-study and instruction in drawing and manual training be given.

At Long Island, in the Home for Paupers, the visitors found many abuses and an inefficient administration. The attention of the Mayor was called to this matter. A formal report was made in February and was sent to the Commissioners of Public Institutions, and many of the evils were remedied. Others still remain, and in the hearing above alluded to, it was shown that wrongs existed which are wholly inexcusable. There is revealed a lack of high moral principle in the direction of affairs which is truly lamentable. The report finds the fundamental evil to be the total lack of classification, and the accompanying failure to provide appropriate privileges and discipline for the various classes there assembled.

"Under present arrangements, old and young, the infirm and the able-bodied, the decent poor and those whose poverty results from vice and crime, are brought together in one indiscriminate company. Except for the patients in the hospital, all the male inmates at Long Island live together, and all fare alike, the infirmary wards being in no material way distinct from the rest of the institution. Decrepit old men, cripples, and sturdy loafers eat together in one dining-room, and lounge and smoke and play cards together in Loafers' Hall. A weekly ration of tobacco is given to all. All who desire are granted a pass once a month to the city; all are allowed to live in comparative idleness, coming and going at will. Thus the place has become a headquarters for the idle and the dissolute, who find here an easy refuge from the necessity to submit to discipline or to work for themselves or their families. No regular work is provided, and if it were, it is claimed by those in

authority that under existing laws it could not be enforced. The superintendent, when he discharges for insubordination, constantly sees his authority set at naught, as the offender, upon application at the Commissioners' office, may receive a permit to return by the next boat. In his recent report to the Commissioners the superintendent forcibly states the difficulties of his position and the evils of the present system.

"It is the opinion of the Commissioners that under present laws these evils are inevitable. But such is not the opinion of the Board of Visitors.

"In the opinion of this Board, the first thing to be done is to separate able-bodied paupers from those who are necessarily dependent, placing the former in a workhouse department.

"If all the able-bodied element were withdrawn from the almshouse, only the sick, the infirm, and the aged would remain, and the problem of dealing with them would be comparatively simple. At present a sense of what is due them is confused by their identification with able-bodied people, whom it is an imposition that the public should support at all, and thus the whole standard of what is due a pauper suffers. Carelessness and neglect are natural expressions of the now prevalent feeling that anything is good enough for such people as congregate at Long Island.

"It is, however, evident that many comforts may properly be allowed people who are necessarily dependent which would demoralize, by tempting into idleness, those who could and should support themselves. Tobacco, for instance, may be a legitimate solace for old men whose working days are over; but it is an unwise luxury to allow people who should in every way be discouraged from resorting to public charity. It does not seem reasonable that between three and four thousand dollars of the taxpayers' money should be spent every year upon tobacco for inmates and prisoners of the public institutions.

"Every almshouse would naturally contain a hospital to which the really sick would be assigned, an infirmary for

the aged and the feeble, and a nursery for mothers with young children.

"A model hospital, so far as the building is concerned, already exists upon Long Island; but, in matters of diet and nursing and medical attendance this hospital has fallen far short of what is desirable. The arrangements and service need not be otherwise than plain and inexpensive, but they should be based upon a recognition of the best medical standards, and of such standards of *living* as it is wished to induce the poor of the city to adopt, rather than upon those with which many of the inmates, in their ignorance and degradation, have been too familiar.

"The medical staff of the hospital consists of a physician-in-chief (who, being likewise superintendent, does not actively practise), two assistant physicians, and at times an interne.

"The staff of nurses is too small for first-class work, even in a hospital of this kind where there are many chronic cases. Also the standard of nursing does not seem to be sufficiently high. The men and women who serve as nurses at Long Island have had, as a general rule, no previous experience in nursing,—two of those lately engaged had been salesmen,—yet there is no system by which one nurse goes in under another, nor any general system of teaching.

"A further serious defect is the lack of proper hospital records. Really no records at all have been kept in the ordinary acceptation of the word; that is, no histories of the patients, giving symptoms and their duration, their probable cause, or describing examination and treatment. Such records are essential to good hospital work.

"Among the inmates of the infirmary and nursery departments, an informal classification should be introduced which should break them into small groups, thus separating those who cannot be brought together without wrong and degradation. The propriety of protecting the more respectable inmates from moral contagion has been so often recommended, and seems in itself so self-evidently desirable, that it is strange it should still be ignored.

“Many improvements have lately been effected at Long Island. No less than eighteen different items have been changed for the better,—a striking illustration of the efficacy of public opinion.

“The organization of the medical staff has been improved, the first assistant physician being now held responsible for all the details of the hospital; an interne was added to the medical staff on April 25th; there has been no recent complaint of the shortage of milk; special diets of chicken broth and baked apples have, since January, been ordered at the discretion of attending physicians, and when ordered have been furnished; the superintendent (who is physician-in-chief) has not of late interfered with attending physicians in matters of special diets, nor in the discharge of patients; a second nurse has been on duty since February in the men’s side of the hospital, and these wards are now kept much cleaner; the shortage of clothing which occurred in the autumn has ceased; nurses are no longer required to make up clothing; additional surgical instruments and other hospital equipments have been furnished; the physicians order and receive what drugs they think necessary; hospital records are now kept by the first assistant physician instead of by an inmate, but as already stated these records are not yet satisfactory according to the ordinary hospital standard. Rules and regulations are hung up about the hospital and the institution; a new wooden trough has been substituted for the sink in which it was formerly the custom to mix pudding and soak beans; the burying-ground, formerly a neglected looking spot, has been graded and the graves raised in neat mounds; but the habit of allowing corpses to accumulate in the dead-house and of burying them several at one time without funeral services still prevails; coffins of various sizes, of which at one time there was an insufficient supply on hand, have been provided. The practice of allowing mothers to stay all day in the nursery without proper supervision has been remedied; these women, who are often violent-tempered and vile-tongued, are now subject to the constant

supervision of a matron, and the little children who had been kept in a stifling dormitory all winter without ever going out for an airing, are now taken out of doors whenever the weather is fine. Inadequate facilities for washing, criticised in the report of February 16th, have been remedied by sending the Rainsford's Island wash, formerly done at Long Island, to Deer Island. The lack of proper ventilation in the infirmary and nursery wards will soon be remedied,—in fact, plans for the introduction of ventilating shafts had been prepared by the City Architect before the matter was mentioned in the February report. Also adequate facilities for extinguishing fire have lately been provided.

“A still existing evil of a most serious nature is the practice of freely issuing passes every month, allowing inmates, while still remaining such, to pay visits to the city. This freedom to come and go must encourage the feeling that the Home for Paupers is a public resort, in frequenting which a citizen loses none of his privileges. Further, it is common for inmates to return from these trips in such a condition as to show that the pass has only furnished opportunity for a debauch. Among the inmates are women who have had several illegitimate children, the older ones supported at the Marcella Street Home, the younger with the mother in the almshouse. These women, like other inmates, are granted passes to visit the city. The final report of the special committee showed that 1,501 passes had been issued in 1891 to the inmates of Long and Rainsford Islands. The only reason given for the present custom is, that if passes were refused, inmates would frequently demand a discharge instead, and probably soon apply for readmission, which would involve an increase of book-keeping.

“Systematic records are of great importance. From prison and police records, and from records of relief-giving societies, both public and private, it should be ascertained the number of times a given person had served sentences in penal institutions, had slept in the wayfarers' lodge, or in police stations, what charitable relief had been received,

etc. Thus one might learn at least what effects these various agencies were producing, and might study ways to bring about better results. Probably it would be found that the number who are thus preying upon society is in reality much smaller than appears, and that the possibility of dealing wisely with them, is correspondingly greater.

"The present serious feature of the situation is the indifference of the community joined to the total failure of those in authority to understand the deep-seated nature of the trouble. With commissioners in control who recognized the evils confronting them and who had vigor of purpose to introduce radical reforms, the abuses at Long Island would soon belong to the past; but, while the present policy obtains, no improvements in detail can be held to indicate a real advance."

On Rainsford Island is also a home for paupers. Here the majority of female paupers are placed. A few men are here to aid in heavy work. Reports of the Fire Commissioners have been handed the Mayor, showing a bad state of things, but these are now being remedied. Improvements too have been made in sanitary arrangements. Soon, however, the women are to be transferred to a new building on Long Island. Passes, easy discharges, and easy readmissions contribute to all that is evil. The records of several women who have availed themselves of these privileges are given in the report, and should convince every thoughtful person of the iniquity of the system.

The Charlestown Almshouse is small in comparison with Rainsford and Long Islands. Men and women are here received, mostly old and infirm. They are occupied in caring for each other, and in keeping the place clean. This is really the most homelike of the institutions, and the Board found little to complain of.

The Marcella Street Home is the almshouse for children. The 1st of February there were 376 children cared for, including those who were boarded out. As soon as a useful age is reached, parents may assert their right to the children.

An imperfect system of investigation permits children to return when they should be retained at the home. Industrial training is much needed. Housework is taught the girls and a cooking school is recommended. The superintendent has repeatedly urged the advisability of industrial training, and it is echoed by the Board of Visitors. They recommend also that the boarding-out system be extended, believing more in home than in institutional life. It is evident that the superintendent and assistants endeavor to make life happy for the children.

The report is a fair one. The Board has commended as well as recommended. But Boston has cause to be ashamed of the trust reposed in her. The employees, the superintendents, the Board of Commissioners, yes, even the City Council and the Mayor, may have been negligent and worse than negligent. The blame rests with the people. Public feeling rights a wrong, and the indifference and ignorance of the public to the treatment and surrounding of the criminal, the poor, the sick and the unfortunate, shows selfishness beyond measure. There is no need to quote the Bible, so full of directions for the care of fellow beings. The public recognizes the trust in words, but fails it in acts. Every man and woman knows the duty of the time. Alas! that they are false to it.

INTELLIGENCE.

LEND A HAND CLUBS.

MONTHLY MEETING.

The monthly meeting of representatives of Lend a Hand Clubs was held at the *Lend a Hand* Office, April 30, at noon. Twelve members were present, Dr. Hale in the chair.

The president gave an account of a visit to Providence, where he had found a new Club. He said that Mrs. Anna Garlin Spencer would address the annual meeting. He then gave a short account of the formation of Bell Street Chapel, of which Mrs. Spencer is the minister. He found there a large body of working people, with the best singing in the world.

Dr. Hale said that the week before, he had been in Worcester, at the church which Harry Wadsworth attended, and had found an interesting Club there, which he addressed. Also two weeks before that he had spoken to a Lend a Hand Club in Washington, which was the regular working charitable society of the church, and on Patriot's Day (April 19), he had spoken in behalf of the King's Daughters in Boston, at the request of the state secretary, Mrs. Doolittle.

A committee of two, consisting of Mrs. Hardy and Mrs. Tuttle, was appointed to arrange the programme for the annual meeting.

It was voted to limit the speeches to ten minutes, also to ask Mrs. Putnam of the Mutual Helpers, to be present with some little Italian children, who are members of the Mutual Helpers.

Mrs. Whitman spoke of the *Ten Times One Record*, the need of aid from the Committee and more subscribers. Dr. Hale asked the ladies to send short articles of interest to clubs and so help on the work.

The Secretary spoke also of a case of interest called "Invalid Teacher." She had for convenience consented to receive such money as the sister-teachers wished to send, and had then \$68.00 on hand. The "Case Out of Common" was reported as doing well.

Dr. Hale spoke of the work at the Parker Memorial Building in giving sewing to women. The garments were for sale at a little more than the price of material, and women were coming to buy them, thus lightening the expense of the work. Mrs. Whitman said she thought this work would lead to the formation of a Club. The ladies who had personally given out the sewing had become much interested in the women, and felt that a good deal of good could be done in that direction in another winter.

It was reported that \$23.25 had been sent in for the journalist of whom mention was made at the last meeting. This was a great help, and with passes over the railroad and money raised elsewhere, he had been enabled to return to his Southern home.

Miss Hamlin read an interesting letter from Miss Jacobs, of the Gregory Institute, N. C., thanking her for a package received from the As Ye Would Club of King's Daughters.

Miss Kimball suggested that families be urged to go to the country resorts where they could help themselves much by doing washing. She thought two or three families might co-operate and do so very well. She called the attention of the meeting to two cases of need. The meeting then adjourned.

CLUB REPORTS.

The work of the Stocking Club, of the Lend a Hand organization for the past year, has been encouraging to its members.

There has been a great deal of suffering among the poor and unfortunate the past winter, and our Club has been called upon often, to render aid in many ways.

Bundles of clothing have been sent to families, Mr. Hurd's Mission School, Berkeley Temple, Ruggles Street Mission, and to the Salvation Army. One hundred and eighty-five pairs of stockings have been made and distributed by the ladies of the sewing circle. Five dollars were also donated to the Home for Aged Couples, and a bundle of old linen and a new piece of body linen to the Women's Charity Hospital.

We have given books and papers to the Working Girls' Club, and twice we have sent gifts to the Huntington Avenue Hospital for Children. We held an entertainment this winter which proved to be a decided success, and enabled us to deposit twenty-five dollars in the bank; all of our bills are paid up to date.

We meet twice a month; on the third Wednesday for our business meeting, and on the second Tuesday for our sewing circle.

We pay monthly dues of ten cents, and during the winter give an entertainment. This defrays our expenses, paying rent for hall, postage, and also donations.

Each member provides a cup, saucer, plate and spoon, and we have a social committee who arranges the table while the others sew. Each member is expected to bring cake, fruit or candy, and we take what money is necessary from the general fund for ice cream.

The present membership of the club is twenty-five. There is no limit and we hope to increase very fast the com-

ing fall. Although we have accomplished much work the past winter, we hope to do a great deal more the coming year.

While we do for those less fortunate than ourselves we are also mindful of each other. We have a committee to visit the members of the Club, who are sick and cannot attend the meetings. We have also established a Floral Fund, from which the committee can take a certain sum to purchase flowers to carry to our sick sisters, with the best wishes of the Club. Thus step by step, little by little, combined with the perseverance, energy, and faith in each other, we shall be enabled to do good work for humanity, ever bearing in mind that we are working in His Name.

AUGUSTA, ME.

Enclosed please find one dollar, the annual dues from our *little* club, that we are glad to say, still exists.

We are helping in many small ways. We have assisted the "Loyal Legion" in their Fair and Sale; also sent a donation to Good Will Homes for boys, and our next effort will be to give a "pound party" to a poor soldier's widow.

The churches here in our town are organizing children's societies of their own. Therefore Lend a Hand clubs that are not denominational, are, in a measure, drawn from. Still it has done its mission, in one way. It has taught older ones how much children can do, and how happy little industrious ones always are. There are no sad faces when the hands are pleasantly employed.

At the regular meeting of the W. C. T. U. Voted—
That a vote of thanks be extended to the Lend a Hand Club of Augusta from the W. C. T. U. and L. T. L. for their efficient aid rendered at the late sale.

Per order,

S. W. WALDRON,
Secretary W. C. T. U.

ROXBURY, MASS.

The work of the S. E. W. Ten consists chiefly in aiding the Williston Home in West Newton, and the past year we have furnished a trunk which we call our "Maternity Trunk," to loan poor women in their hour of need. Then some individual help to young girls.

We only rely upon our weekly assessments for funds, so are never burdened with any large amount, but do what we can to answer all requirements made upon us.

HAMPTON FALLS, N. H.

We have held our own in membership and interest. Our work has been mostly for local charities. We have sent a barrel of seeds, and other articles, to the Sea Island sufferers, but our giving has been somewhat limited as our income has been restricted during the winter. One of our charter members has left us for a home in the South. Her departure was regretted by the Club, and we made her an honorary member. We send good wishes for the prosperity of all the Lend a Hands.

KINGSTON, MASS.

Our constitution was adopted last May, and we started under the Good Templars. That club of "Juveniles," as we called ourselves, had numerous superintendents. Then when we formed the present "Willing Workers," we had other superintendents. Under Miss Holmes we have done more than ever before in two months' time.

At Christmas we gladdened the hearts of the fathers and mothers of twenty-one little French Canadians by giving those children stockings filled with nuts, fruit, candy, and toys with accompanying scrap-books. There are about twenty-seven or twenty-eight members in the Club, and we meet every convenient Thursday evening. We begin at seven, sharp. Business is transacted in one half an hour,

and from half-past seven till eight we busy ourselves with Club work, pasting scrap-books, and from eight till half-past eight, we talk on travel. Some of our number are less than ten years old.

MARLBOROUGH, MASS.

When Dr. Hale was asked what help he and his assistants at the *Lend a Hand* office could give as to the management of a Boy's Club, he answered, "There you have approached us on a weak point. It is difficult to get any thing on the subject of interesting and holding boys." Nevertheless, a good deal of helpful suggestion was obtained first and last from this source, which the writer has been able to put to pleasant and profitable use in the last season's work. The boys have been twenty-seven in number, and are really that part of the King's Sons and Daughters connected with the Marlborough Unitarian Church, which the ladies found it most difficult to keep busy. The work has been both practical and literary, with musical features added. The regular monthly meetings have been given up to the consideration of various subjects, to repeating in concert and commenting on the various clauses of the Lend a Hand motto, and to reports from, and work for, the Indian boy adopted by the society at the beginning of the season. This boy is at the Industrial School for Crow Indians in Montana, and has been named by the Club, and in all, fifty dollars contributed toward his support. A Christmas box was sent and scrap books have been begun for his benefit. To help on the funds a very successful minstrel show was held in the winter, and one evening was given up to a debate. The music has been found a help in Sunday school concerts, and the boys sang "O Paradise" very acceptably at a vesper service in the church. A book of songs suitable for boys has been collected and a teacher in singing provided. The Club has also enjoyed, through the generosity of a friend, two evenings a month in sloyd work, having some fine tools for the whittling course, with mechanical drawing and instruction in

wood cutting. A reception held the last of April, when the parents and friends of the boys were invited to listen to a simple programme, which consisted of music, readings, and two papers by members of the Club, the one on sloyd, its history and meaning; and the other on the Industrial School for Crow Indians in Montana. After speeches from gentlemen present, the company passed to another room where the tools and the work accomplished by the boys were displayed for inspection. Light refreshments, provided and served wholly by the members, closed the evening. The Club is now beginning to drill under the leadership of a G. A. R. veteran, who has kindly offered his services. Some new features have been held in abeyance for another season, and it is hoped that an even better year may be enjoyed than the last,—although the last has certainly paid.

SUMMER MEETING OF ECONOMISTS.

The Summer Meeting of Economists is held in connection with the second session of the University Extension Summer Meeting, July 2-28, 1894, at the University of Pennsylvania, Philadelphia. It is held for the purpose of giving expression to present American economic thought. The instructors are all identified with the recent remarkable expansion of economic science and they have made important additions to its literature. The lectures which they will deliver in the Summer Meeting are intended primarily for students and teachers of economics, rather than for the diffusion of elementary knowledge.

The lectures will occupy about three hours daily for the four weeks. After each lecture an opportunity will be given for general discussion of the subject presented in the lecture. Besides the lectures and discussions, arrangement has been made for informal talks from most of the regular lecturers of the corps on methods of teaching. The program will be of interest to teachers of history, political science and similar subjects and to university students too.

ing forward to any profession in which will be found useful a knowledge of economic science, and of the relations between economics and sociology on the one hand and economics and politics on the other.

Dr. E. Benjamin Andrews, president of Brown University, will deliver a five-lecture course on the Theory of Money; Dr. J. B. Clark, professor of political economy in Amherst College, a course of ten lectures on the Distribution of Wealth; F. H. Giddings, M. A., professor of political science in Bryn Mawr College, and professor-elect of sociology in Columbia College, a course of five lectures, the first of which will deal with the Relations of General Sociology to Political Economy and other Social Sciences, and the remaining four to a discussion of the scientific subdivision of Political Economy and the logical arrangement of economic principles; Arthur T. Hadley, M. A., professor of political economy in Yale University, two lectures on Theories of Population from Malthus to Wagner, and an address on Methods of Teaching Political Economy; Dr. J. W. Jenks, professor of political economy and civil and social institutions in Cornell University, a course of five lectures on the Relations of Economics and Politics; Dr. Richmond Mayo-Smith, professor of political economy and social science in Columbia College, a course of three lectures on the Ethnical Basis for Social Progress in the United States; Dr. S. N. Patten, professor of political economy in the University of Pennsylvania, a course of fifteen lectures, the first five of which will be an introduction to the Ricardian system of Economics, and especially to the Ricardian theories of Money, the second five a presentation of the Premises of Political Economy, in such manner as to be of aid to economists who are doing original work in economic theory, and the third five an exposition of the principles set forth in his Theory of Dynamic Economics; and Dr. E. R. A. Seligman, professor of political economy and finance in Columbia College, a course of five lectures on Public Finance.

Those who expect to attend the Summer Meeting of Economists would find it of advantage to read beforehand Andrews's "An Honest Dollar," Clark's "Philosophy of Wealth," Patten's "Premises of Political Economy," "Theory of Dynamic Economics," and "Modern Distributive Process."

For schedule of hours and other information concerning the department of economics or other departments, address Edward T. Devine, Director, Fifteenth and Chestnut streets, Philadelphia.

INTERNATIONAL LAW AND ORDER LEAGUE.

The International Law and Order League was organized in 1883, at Boston, in Tremont Temple, by delegates from twenty-two leading city leagues.

The present general agent has, within the past three years, organized kindred associations at New Haven, Conn.; West Chester, New York; Topeka, Kansas; and elsewhere. The League at West Chester has succeeded in the prevention of a million-dollar steal, and has purified the politics of the town, which had been given up by the best citizens as incorrigible.

The Connecticut League has had over one hundred convictions, during the past year, for the illegal sale of liquor. The International League is engaged in "lining up" the forces for good. It has prepared a compilation of the citations, for all the states and territories, of the laws relating to pugilism. It strives to educate public sentiment in regard to those forms of lawlessness especially, which are of national interest and danger, and is a bond of union among like societies. The general agent receives occasional inquiries, as to methods of local organization. Contributions may be sent to

CLARENCE GREELEY,

General Agent of the International Law and Order League,
1501 Warren St., Topeka, Kansas.

O.K.
G.M.

SCHOOL OF APPLIED ETHICS.

The third Summer Session of the School of Applied Ethics will be held at Plymouth, Mass., beginning Thursday, July 12, 1894, at 9 A.M. The session will continue five weeks, closing Wednesday, August 15.

A special feature of the next session will be the attention given to the Labor Question and allied subjects in each of the Departments. In the Department of Economics the relation of Economics to Social Progress will be discussed by leading economists from different Universities. In the Departments of Ethics and History of Religion various phases of the Labor Problem in the past and present will be considered by a large corps of able lecturers.

There will be an important Conference of Educators and Teachers, during the week August 5th to 11th, inclusive. The relation of various forms of educational activity to ethical and social progress will be considered by leading educators, and opportunity will be afforded for free and full discussion.

The Executive Committee consists of Professor Felix Adler, New York, Dean of the School and Director of the Department of Ethics; Professor H. C. Adams, University of Michigan, Director of the Department of Economics; Professor C. H. Toy, Harvard University, Director of the Department of History of Religions.

Ticket not transferable except to members of the family. Tickets may be had, before the session opens, upon application to the Secretary of the School, S. Burns Weston, 118 South Twelfth Street, Philadelphia.

A list of lecturers in the different departments will be given in the July number of LEND A HAND.

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PUBLISHER'S DEPARTMENT.

EDWARD E. HALE, D. D.

Editor in Chief.

JOHN STILMAN SMITH,

Business Manager.

Sample copies of Lend a Hand sent on receipt of 20 cts. in postage stamps.

Back numbers may be sent to us and we will bind them at the following rates:—

Vol. I, II, III and IV, bound in antique half-leather,	\$1.00
Vol. V, bound in two parts, antique half-leather,	1.50
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DR. PARK'S FIRST PATIENT.

Dr Park, the Michigan specialist who cures rheumatism and rheumatic pains, tells about the first patient that he treated for rheumatism after he opened his Boston office at 7 Park square.

"I just got in my office," says the doctor, "when in hobbled a large fine-looking man, with a big, black, fierce moustache. He inquired for Dr. Park in a voice that a stage villain would give half of his life for. I quietly told him that Dr Park was at his service. 'Well, can you cure me?' he thundered. 'What is your complaint?' 'Rheumatism,' he yelled. 'Ten kinds of rheumatism; have them all at one time, and I have them with me now. If you can cure them, get to work on me,' and he glared at me like a mad bull. This being my first case in Boston, his manner made me a little nervous, which he quickly saw, for he began to pile questions up and cross-examine me like a professor, ending by taking off his coat and showing me an arm two sizes too large for him. 'Don't touch it,' he shouted. 'Keep away from me.' I did. I didn't

bother him, but gave him a soothing draught, that relieved him somewhat. First he would not let me touch him, but finally I got at him and for five solid hours I worked on him, till I was exhausted. I told him I could do nothing more for him then, when he got up, tramped around the large office, tried to stand on his hands, got on his knees, straddled the table. I asked him what the trouble was. He said he was looking for pain. He had no pain for the past four hours, and it was the first time in seven years. He asked for his bill, paid it and went. I took one of his canes that he left and reached my hotel. I didn't treat any more patients that day. Who was he? Well I never new until a month ago, when who should walk in but this heavyweight. He strides up, hits me on the back so I saw stars, and with that voice that he always carried along with him shouts: 'I am a well man now; not a pain or an ache.' After talking a while I found out that his name is J. M. Pearson. He keeps the Osgood House, Suncook, N. H. Yes he was my first, worst and best patient."

XUM